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Declaration of Principles

[Formulated in February, 1939 by the Grand Masters Conference at Washington, D. C., and adopted by the Grand Lodge of Massachusetts on March 8, 1939.]

Freemasonry is a charitable, benevolent, educational and religious society. Its principles are proclaimed as widely as men will hear. Its only secrets are in its methods of recognition and of symbolic instruction.

It is charitable in that it is not organized for profit and none of its income inures to the benefit of any individual, but all is devoted to the promotion of the welfare and happiness of mankind.

It is benevolent in that it teaches and exemplifies altruism as a duty.

It is educational in that it teaches by prescribed ceremonials a system of morality and brotherhood based upon the Sacred Law.

It is religious in that it teaches monotheism, the Volume of the Sacred Law is open upon its altars whenever a Lodge is in session, reverence for God is ever present in its ceremonial, and to its brethren are constantly addressed lessons of morality; yet it is not sectarian or theological.

It is a social organization only so far as it furnishes additional inducement that men may forgoth in numbers, thereby providing more material for its primary work of education, of worship, and of charity.

Through the improvement and strengthening of the character of the individual man, Freemasonry seeks to improve the community. Thus it impresses upon its members the principles of personal righteousness and personal responsibility, enlightens them as to those things which make for human welfare, and inspires them with that feeling of charity, or good will, toward all mankind which will move them to translate principle and conviction into action.

To that end, it teaches and stands for the worship of God; truth and justice; fraternity and philanthropy; and enlightenment and orderly liberty, civil, religious and intellectual. It charges each of its members to be true and loyal to the government of the country to which he owes allegiance and to be obedient to the law of any state in which he may be.

It believes that the attainment of these objectives is best accomplished by laying a broad basis of principle upon which men of every race, country, sect and opinion may unite rather than by setting up a restricted platform upon which only those of certain races, creeds and opinions can assemble.

Believing these things, this Grand Lodge affirms its continued adherence to that ancient and approved rule of Freemasonry which forbids the discussion in Masonic meetings of creeds, politics, or other topics likely to excite personal animosities.

It further affirms its conviction that it is not only contrary to the fundamental principles of Freemasonry, but dangerous to its unity, strength, usefulness and welfare, for Masonic Bodies to take action or attempt to exercise pressure or influence for or against any legislation, or in any way to attempt to procure the election or appointment of governmental officials, or to influence them, whether or not members of the Fraternity, in the performance of their official duties. The true Freemason will act in civil life according to his individual judgment and the dictates of his conscience.

NEW ENGLAND Masonic Craftsman

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DECLARATION Supplementing the "Manifesto" printed on this page last month we publish this month a "Declaration of Principles" adopted by the Conference of Grand Masters in Washington, D.C., in February, 1939, and subsequently adopted by the Most Worshipful Grand Lodge A.F.&A.M. of the Commonwealth of Massachusetts in March, 1939.

It is expected that similar action will be taken by other Grand Lodges throughout the United States and upon the unanimity with which this Declaration is received and adopted by the Craft will much of its future solidarity depend.

Setting forth as it does the broad basis of principle upon which the Craft rests there can be no doubt now of just what Freemasonry stands for. While some might have wished for a more positive position on specific and outstanding issues the Declaration none the less affirms unequivocally the precise purposes of Freemasonry, avoiding the manifest dangers inherent to any other stand.

Summed up it is obvious that the strength of Freemasonry lies in the character of the men comprising it. By the extent to which its principles are practised in the daily life of the individual, its influence is felt—for good or ill; therefore it is of utmost importance that all men should guard well the good name of the Craft and so live and act that no reproach may rest upon it and that this tremendously potential power for good in the life of the community fulfill its function effectively.

The Declaration was needed. There is no excuse now for all not to know what Freemasonry is.

WAY OUT? In any discussion of the position to be taken by Freemasonry in world affairs there will inevitably arise conflict of opinion. On the one hand there will be the "official" position or the straight enunciation of principles such as that declaration approved by the Grand Lodge of Massachusetts which was the fruit of the last conference of Grand Masters in Washington, D. C., and the more positive school of thought within the Craft which holds that something of a more active or aggressive nature is needed to offset the present trend toward totalitarian ideology.

These later will argue that a challenge which must be met confronts the fraternity and certainly that would seem to be true, in the light of Mussolini's words at Rome on Sunday, February seven last, when he said:

"No matter how things go we wish to hear no more about brotherhood, sisterhood, cousins and such other bastard relationships, because relationships between states are relations of force and these relations of force are the determining elements of their policy . . ." There can be no doubt of one dictator's position and it would be foolish to indulge in any illusory optimism in regard to a reawakened world conscience unless some means are actually taken to awaken it.

Under the present policy Freemasonry may be said to deal in principles, not their present application; telling the membership what is right and proper and letting them apply the principles to their own wishes. Surely there can be no quarrel with this for most certainly Grand Lodge would not wish to itself be accused of dictatorial methods—of seeking to force its millions to think as directed from above.

All extreme nationalism which lies at the root of most of the world's troubles are contrary to the most fundamental doctrines not only of Christianity but Freemasonry, based on the essential brotherhood of man.

It is our belief that the moral no less than the physical world is a true universe; that is to say that the moral laws which hold and which work well in small matters hold and work similarly in great affairs. "The pale ghost that haunts our present perorations" must assuredly be banished and the light of a clearer intellectual and moral atmosphere prevail before any progress can be made to a better system of living.

AUGURY With the advent of Spring, Nature shows its annual metamorphosis from drabness to brilliant colour. After the long gray days of winter life again bursts forth to prove that change is in all things—that nothing stands still.

With all its harbingers may not humans realize, too, that nothing in their affairs is permanent, that an all-wise Providence directs their destinies and that for good or evil their fortunes are the fruit of their individual or collective acts.

Certainly the clean air of Spring gives rise to more pleasant thoughts, to aspirations unclouded by the bleakness of the wintry days. Hearts are lifted up and none but the wilfully blind can fail to see there is a God in the heavens, and with the faith in that God in whom all Masons put their trust they have a priceless possession which transcends all earthly incidents, making them immortal and immune to the lesser things.

With faith all things are possible and now, if ever, is the time to hold fast to the all good.

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Alfred Hampden Moorhouse, Editor and Publisher.

A Monthly Symposium

"Are Grand Lodges Giving Sufficient Information of the Craft to the Public?"

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MORE LIGHT NEEDED

By ALFRED H. MOORHOUSE

Editor *Masonic Craftsman*, Boston

IN the ordinary course of events the amount of information given out by Grand Lodges to the public is nil. True, it is possible for the enterprising and inquisitive newsman to dig into annual "Proceedings,"



which in a general sense are deadly dull reading to the common man, extracting therefrom certain statistics and much post-prandial paraphrasies which are largely a waste of good white paper, but the general public does not want this sort of literature, so the wise journalist passes it by with the same celerity with which he avoids the professional platitudes on such topics, for instance,

as the "Total Depravity of Inanimate Matter," etc., at the average convention of scientific bodies. In other words there is little of news interest to the average American reader in the printed records of Freemasonry.

This is not to say that Freemasonry does not contain within its files much that is vital and dramatically revealing. The records of its charitable and beneficent acts afford illustrations of tragic poignancy, of human suffering and stoicism in the face of social and economic disaster which would be front page stuff were the facts allowed circulation. Pride and a decent respect for the feelings of unfortunate fraters effectively bar publicity in such cases. They are not to be paraded before the public eye in the all-too distressing frequency so evident in the day's news. With the amelioration of conditions causing suffering and unhappiness the Craft is much concerned but chooses to keep its efforts in that behalf hidden from the public gaze.

Insofar as the policies of Freemasonry are concerned and for the purpose of informing the general public of its principles, however, a broader policy of publicity might be wise.

To the average citizen Freemasonry is a deeply secret organization practicing mysterious rites; and the picture has developed to a considerable extent of a sinister influence in political affairs.

This misinformation should be cleared up. There is nothing sinister about Freemasonry. Save for the secret formula which requires its work to be conducted behind tyld doors the whole world might well know of its works. In fact, we suspect some of those organizations which have been its bitterest foes have a complete knowledge of its ritual. Perhaps because of the com-

elling force and appeal of its liberty-loving and magnificently charitable impulses, fear has been felt that the narrower fundamentals of other ordered groups could not continue to content their members—and this may have made them enemies of Freemasonry.

But truth as the purpose and practices of the Masonic fraternity can never hurt it. That truth should be broadcast for the enlightenment of people generally. To that end Grand Lodges everywhere may well be less conservative and more informative in their relationship to the world outside the Craft.

AUTHORITATIVE INFORMATION SHOULD BE AVAILABLE

By WM. C. RAPP

Editor *Masonic Chronicler*, Chicago

THE general public has but little interest in the institution of Freemasonry, is not concerned with its activities or purposes, knows little about it and cares less. The existence of the institution is universally



known, but the public information as to its nature is not only inadequate but in the majority of cases erroneous. The responsibility for this state of affairs is chargeable to the fraternity itself.

Beyond its private ceremonies Freemasonry has nothing to conceal. The mystery which has always clothed it as a secret society which has been in existence for ages has invested it with a glamour

that has been productive of both good and evil, so far as the welfare of the institution is concerned. Curiosity which could be satisfied by no other way than seeking admission to its membership has undoubtedly attracted many to its ranks, not always with good results. On the other hand secrecy is always productive of suspicion, and lends credence to the bitter attacks of those who are aware of its principles but are actuated by other motives in their opposition.

Freemasonry is condemned today by all autocratic forms of government. The reason is not hard to find. The institution teaches that the individual has inherent rights of self-determination which no power, civil or ecclesiastic, has a right to deny mankind. Dictatorial powers will not tolerate a society which teaches principles directly in opposition to the theory that the individual has no rights which may not be destroyed. Accusations which are flagrantly and absurdly false and misleading are made to bolster such charges, but the

foundation lies in opposition to the theory that might does not constitute right.

It has been the traditional policy of the Masonic institution to maintain secrecy regarding its affairs. Under present day conditions this policy is in many respects harmful. The public today insists on authoritative knowledge concerning everything, whether it be of concern to it or not. Failing to receive this knowledge it forms its own conclusions, and these conclusions are inevitably erroneous in the majority of cases. There is much to be gained and nothing to be lost by letting the world know what Freemasonry is, what it seeks to accomplish and how it conducts its affairs, but the information given must be authoritative, frank and truthful. Happily the tendency is in that direction.

A CHANGING ATTITUDE

By JOS. E. MORCOMBE

Editor *Masonic World*, San Francisco

"ARE Grand Lodges Giving Sufficient Information of the Craft to the Public?" The very fact that such topic should be proposed and accepted for free discussion by the brothers contributing to this Symposium is in itself indicative of a changing attitude on part of the fraternity as a whole. Time was, and not so far distant, when for one outside to ask information of the fraternity was to encounter a preternatural expression, a pursing of the lips as impression of impenetrable secrecy, and a stony stare that settled matters for the incautious inquirer.



All of which was absurd. The person addressed, as was most likely, knew little or nothing of the meanings or purposes of the institution. He was the repository of valuable secrets, but of what they consisted he had never been able to satisfy himself. His silence was the only defense of ignorance, and his tongue was guarded lest he should expose his own vacuity of mind.

The informed Mason of today, if seriously questioned, will answer freely as to the nature and mission of the society of which he is a member. He recognizes that it is better to give real information in a manner that will satisfy, than incur the risk that one honestly seeking knowledge may from other sources obtain an unfair estimate of the Craft, or even be swayed in opinion by those who are unfriendly.

Grand Lodges, as a rule, are not as open as are the individual brothers, and to the detriment of the society. There is complaint of active hostile influences operating against the fraternity in our own country. Such influences will increase in strength when there are no authoritative counter arguments set forth, with open show of facts to meet the slanders of busy propagandists.

The experiences of other countries, where Masonry has been lately attacked, should have value in this matter. In Switzerland, Belgium and Holland, the Masonic governing bodies met strong and organized opposition by publicizing the work and mission of the institution. They put books and other literature into the public li-

braries, making known the position of the Craft as a strong ally of ordered government, and a supporter of mental, moral and spiritual freedom, which were also under attack. Public addresses were made in the cities by responsible members, who had the confidence of their hearers. As result the common sense and the spirit of fair play characteristic of intelligent people rightly informed, made short work of a designing and factional opposition.

The governing bodies of the United States should realize that our own people, made critical and even captious by the experiences of a troubled time, are bringing all institutions under scrutiny. They are questioning worth in terms of work, and will not long be satisfied with words. It is often said that Masonry is an open book, yet the pages of such volume are seldom spread before the public, which is certainly entitled to know something of the institutions that are a part of the national being.

In answer to our question, and as judgment of the present writer, real and proper information as to Masonry, and its value to the community, the nation and humanity, is not sufficiently vouchsafed by the Grand Lodges of the United States.

GUILTY OF LACHES

By J. A. FETTERLY

Editor *Masonic Tidings*, Milwaukee

GRAND Lodges never have been noted for observing the rule which, as individuals, they were once admonished, "it is your province to spread and communicate light and instruction to the brethren of your lodge." This is a rule and instruction which has always been more honored by its breach than its observance.



Of course most Grand Lodges employ either a Grand Lecturer or some other system for the instruction of the brethren within its jurisdiction on the esoteric work of the Craft, but the average Grand Lecturer is as lost regarding the symbolism of Masonry, its jurisprudence and most of its history, as is the average member. The Alpha and Omega instruction, as far as he is concerned, begins and ends with the ritual.

It is refreshing to say this policy of laissez faire does not obtain in all jurisdictions. Some Grand Lodges, apparently with a better understanding of their duties and responsibilities, publish monthly magazines which are sent free to all members. Others publish such magazines and charge varying amounts for subscriptions thereto, which incidentally arouses them to a more lively appreciation of some of the troubles faced by the privately owned publication. Still other bodies utilize privately owned magazines for monthly letters to the Craft, notices and news of official actions and developments. One or two—Wisconsin among them—publish bulletins or letters monthly which are sent to the Master and Wardens of the various lodges with directions that they be read at the next stated communication. Still

other bodies do nothing other than to publish the official proceedings which are read by very few.

Of these various plans, the ideal one is to send a magazine or paper, filled not only with official acts, but with real educational material, to every member in the jurisdiction. The expense involved, however, makes the plan almost prohibitive.

The next best plan is to acquire two or more pages in a good privately owned publication in which to publish such material as is desired and then pay for sufficient subscriptions so the magazine will reach every Master and Warden in the jurisdiction.

Precedence of Grand Lodges

By R. W. DAVID MCGREGOR

(Continued)

[Supported by numerous authorities, Worshipful Brother McGregor's argument in behalf of his "Precedence of Grand Lodges" offers a formidable document to other students. It will be interesting, and illuminating to have opinions from those who have studied the subject as to where and when these Grand Lodges of ours had their beginnings.]—ED. CRAFTSMAN.

In order not to confuse the issue on the question of the relative positions of Scotland and Massachusetts in the order of precedence of Grand Lodges, we have purposely abstained from saying anything in regard to the particular character of the several deputations granted to the Provincial Grand Masters of Massachusetts.

From 1733 to 1787 there were five Provincial Grand Masters appointed by the Grand Masters of England for Massachusetts. Two of them, Henry Price (1733-34) and Robert Tomlinson (1737-1740), had deputations for New England and Dominions and Territories thereunto belonging. Price's was extended to North America (1735-1737). Oxnard's (1744-1754) was also for North America, while those for Jeremy Gridley (1755-1767) and for Rowe (1768-1787), were for North America and Territories thereof of which no Provincial Grand Master is at present appointed.

There is no doubt that this qualifying clause was implied, if not expressed, in Price's second deputation (1735-1737), and also in that of Oxnard's; for it stands to reason that no Grand Master of England would grant a deputation to any Provincial Grand Master in America or elsewhere, authorizing him to overlap or encroach on any territory specifically assigned to another Provincial Grand Master.

Not satisfied with establishing a Provincial Grand Lodge in 1750, the Masons of Boston became ambitious to extend their authority over all North America, as is shown in the following "Humble Remonstrance of Masons in Boston to the Grand Lodge of England" dated October 7, 1751.

It was signed by the Master and two wardens of each of the four lodges in Boston. In it they claimed that "they had had three Grand Masters up to that time, who had been deputed Provincial Grand Masters of North America (only two of them, Price and Oxnard, had such a deputation, and one of those two for part of the time only), which distinction if it implies CHIEF, signifies, that there may be divers Grand Masters in different Provinces who are still subordinate to him as Chief, and therefore from him and him only, or his Deputy, should solicit or receive their deputations,

That there has been a regrettable lack of observance of this duty—the giving of "light" and information—on the part of many Grand Lodges must be acknowledged and recognized. The reason is the expense involved and the official inertia or "let George do it" attitude which is too frequently manifest in many Grand Lodges.

There seems, however, to be a more general appreciation of the necessity for more and better educational facilities in the past three or four years. It is to be sincerely hoped such awakening may be followed by some definite action for the benefit of the Craft at large.

which some Lodges have not observed; or *vice versa*, if by Provincial Grand Master is implied a power vested in the Grand Master over that Province only wherein he resides, or to whom he is appointed, then our Grand Masters have exceeded (their authority) in granting deputations to distant Provinces, as Philadelphia, Carolina, Antigua in the West Indies, etc. etc. . . . We have always looked upon our Grand Masters in the most general, obvious and uncircumscribed sense of the word."

Therefore "They prayed that Oxnard's deputation, and those of his successors for ever, should be a Full and Plenary Commission to act as Grand Master in and over all the Lodges in the Provinces in North America, (naming the twelve Provinces individually), as well as Newfoundland and Nova Scotia; and that all future deputations or constitutions be from him or his Deputy only, and that all the Lodges in the District (of North America) as aforesaid, do communicate and correspond with the Grand Lodge in North America thus constituted."

We have no record of any reply to this forcibly expressed inordinate desire to have their nominees outrank all other Provincial Grand Masters in America, but the deputation granted to the Hon. Peter Leigh as Provincial Grand Master of South Carolina in 1754, clearly indicates that it had no effect on the regular policy of the Grand Masters of England in the appointment of Provincial Grand Masters in various parts of America.

Their attitude toward such a request may be readily surmised from a letter written by Dr. Thomas Manningham, Deputy Grand Master of England, by order of the Grand Master, Marquis of Carnarvon, in reply to a request from Holland for the appointment of a Grand Master there in 1756, in which he said "We allow but ONE Grand Master, who is generally called Grand Master of Masons, yet we have several under the denomination of Provincial Grand Master, who are brethren of fortune and character, and are appointed to act under the Grand Master as his Deputy and to govern their respective Provinces with the Grand Master's authority."

While Price's deputation as Provincial Grand Master of New England is recorded in full in the Boston Records, it seems strange that he failed to have the extension of his authority over North America by the Earl of Crawford placed on record, more particularly as he laid so much stress upon it during the rest of his life.

²⁰ Mass. Grand Lodge Proceedings, Vol. 1, p. 396.
²¹ Q. C. Proceedings, Vol. 5, p. 108.

His memory as to those deputations was somewhat hazy. On August 6, 1755, he wrote the Grand Secretary of England to the effect that he had "received a deputation from Lord Montague in April 1733 for North America, which I held four years and constituted several lodges"; entirely ignoring the deputation from Crawford in 1734 for North America.

In 1767 he issued a deputation to Thomas Cooper as "Our Deputy Grand Master of North Carolina by virtue of the power and authority committed to us by the R't Hon. and R't Worshipful Anthony, Lord Viscount Montague".

We know, however, that Montague's deputation limited that power and authority to New England, and at the same time restricted him to the appointment of one Deputy Grand Master only, and that for New England.

In a letter addressed to the Grand Lodge of England January 27, 1768, he stated that "He had the honor to be appointed Provincial Grand Master of New England by Viscount Montague in 1733, and in 1735 said commission was extended by Earl Crawford over all North America".

He seems to have had the idea that while he resigned the Montague deputation in favor of Robert Tomlinson in 1737, he still retained the power and authority accorded him by the one granted by Earl Crawford in 1734; that he was in fact Grand Master of North America in perpetuity, as expressed in a letter to the Grand Secretary of England on June 3, 1769, advising him that "he had recommended John Rowe to be Provincial Grand Master of New England, but you cannot find that I ever gave up my appointment over all America".

It is recorded, however, that he presided at a Quarterly Communication of the Provincial Grand Lodge in Boston on October 11, 1754, when Jeremy Gridley was nominated Provincial Grand Master of North America²⁸, and he confirmed that nomination in a letter dated August 6, 1755, in these words "Now, with my consent, all the brethren in North America have made choice of our brother Jeremy Gridley, Councillor at Law, to be Grand Master for three years". The petition "craved due Precedency, and in order thereunto our Grand Master elect, may in his deputation be stiled Grand Master of all North America".

There were present at the above mentioned Communication six Grand Lodge Officers, the Master and Wardens of the three lodges in Boston, and six visitors, including Benjamin Franklin. Of the thirteen votes cast, eleven were for Bro. Gridley²⁹. How Price came to state that such a meeting represented *all the brethren in North America* is difficult to explain.

Price also presided at the Quarterly Communication held in Boston on January 22, 1768, and there and then personally nominated John Rowe Esq. the present Deputy Grand Master and Grand Treasurer, to be Provincial Grand Master for North America³⁰.

In the Archives of the Grand Lodge of England there is a memorandum signed by Beaufort, G.M. as follows: "Viscount Montague, G.M.

Henry Price, P.G.M. for all North America and the Territories thereunto belonging, date April 13, 1733, desire the favor to resign his Provincialship in favor of John Rowe Esq. to be Provincial G.M. over North America, where no other Provincial is appointed".

Acting on this information a deputation was issued to

John Rowe Esq., stating "We of the great trust and confidence reposed in our Right Worshipful and well beloved Brother Henry Price Esq. of North America, constituted Provincial Grand Master for North America by Viscount Montague, Grand Master, April 13, 1733. *He resigning recommends John Rowe Esq.*

"We therefore do hereby constitute and appoint the said John Rowe Esq., Provincial Grand Master for all North America and the Territories thereunto belonging, where no other Provincial Grand Master is in being".

It is therefore quite evident that Price had tendered his resignation not only as Provincial Grand Master of New England but also as Provincial Grand Master of North America.

There is nothing expressed or implied in Price's deputation, or in those issued to any of the other Provincial Grand Masters in America, empowering him or them to appoint Provincial Grand Masters for any particular Province in America, as was done by Price in his appointment of Benjamin Franklin for Pennsylvania in 1735, of Erasmus J. Phillips for Nova Scotia in 1738, or of Thomas Cooper as Deputy Grand Master of North Carolina in 1767.

He had no more authority to make those appointments, than had the Grand Master of England to make any one of the Provincial Grand Masters in Massachusetts a Supreme Grand Master over all America, as petitioned for by the brethren in Boston.

Had he or they believed that the deputation from Earl Crawford gave Price the authority to appoint Provincial Grand Masters, how was it that he permitted them to petition the Grand Master of England for a deputation for Tomlinson as Provincial Grand Master of New England, instead of them formally petitioning Price to grant it?

It appears from the early records of Massachusetts that First Lodge held regular meetings on the second and fourth Wednesdays of each month, and in addition thereto, held a General Assembly and Feast on both Saint John's Days, at which time they elected the lodge officers for the ensuing six months and dined together, as called for in Tomlinson's deputation.

This continued with a few exceptions until the constitution of the Provincial Grand Lodge in 1750. Of a possible thirty-three semi-annual meetings during that period, Charles Pelham mentions seventeen in what he pretends to be the Proceedings of Grand Lodge; ten of them being recorded by him as having been held by the Lodge between 1733 and 1738, without a break.

There are no contemporary records for that period and the source of his information cannot be determined.

The records of First Lodge beginning December 27, 1738, indicate that thirteen out of a possible twenty-three such meetings between that date and December 27, 1749, were held on or near the Feast Days of Saints John, but Charles Pelham records only seven of them in the Grand Lodge record, although the minutes of First Lodge were in his possession as Secretary of that Lodge; and he seeks to cover up that shortage by the statement that:—"N.B. The several intervening Festivals of St. John the Baptist and St. John the Evangelist not before mentioned, have all been celebrated in Grand Lodge in due manner and form, though no proper records kept thereof," thereby casting a reflection on the work of his father and himself as Secretary of First Lodge.

He had no personal knowledge of Masonic affairs further back than September 17, 1744, when at the age of twenty-one he was made a Mason in First Lodge of Boston, and was appointed Secretary of it two weeks later.

²⁸ Mass. G. L. Proceedings. Vol. 1. p. 150.

succeeding his father, Peter Pelham; both having been chosen for the office on account of their elegant penmanship. His father covered the period from 1740 to 1744, and he from that date on to 1754.

For him to make the statement that *all* the Feast Days had been celebrated in Grand Lodge, based solely on presumption, instead of existing records, largely detracts from his reputation as a reliable historian.

From his records of the Grand Lodge antedating 1750, it is very evident that he had become thoroughly imbued with Price's ALL AMERICA idea.

When he began "The Proceedings in Masonry from its origin in North America", he prefaced it with the statement that Price's deputation from Montague was for Provincial Grand Master of North America. This is followed immediately with a copy of that deputation, which limited the authority of Price to New England and Dominions and Territories thereunto belonging.

The same thing occurred when he recorded the deputation to Price's successor, Robert Tomlinson, in 1737. Pelham said it was for North America, while the deputation shows that it was for New England with the Territories and Dominions thereto belonging.

It looks as if the phrase "New England and Dominions and Territories thereunto belonging," was to him synonymous with "North America."

Pelham took every possible opportunity to impress upon later generations that Freemasonry throughout America derived its existence through the activities of the brethren of Boston, and them only.

After recording a meeting of First Lodge on June 24, 1734, he stated,

"About this time our Wor. Bro. Mr. Benjamin Franklin from Philadelphia, became acquainted with our R.W. Grand Master Mr. Price, who further instructed him in the Royal Art, and said Franklin on his return to Philadelphia called the brethren there together, who petitioned our R.W. Grand Master for a constitution to hold a lodge, and our R.W. Grand Master, having this year received orders from the Grand Lodge of England to establish Masonry in all North America, did send a deputation to Philadelphia appointing the R.W. Mr. Benjamin Franklin first Master; *which is the beginning of Masonry there.*" We know however that a Lodge of Freemasons had already been in active and continuous operation there for at least four years prior to that date.

There are other inaccuracies in this statement. In the first place Franklin made his first periodic decennial visit to his native town in April 1733. Price was at that time in London, and therefore Franklin could not possibly have got acquainted with him, nor could he have received further instructions in the Royal Art at that time from Price.³¹

Then again, according to contemporary newspapers, Price appointed Franklin Provincial Grand Master of Pennsylvania on February 21, 1735, but Pelham made it appear that it was a warrant for a lodge in Philadelphia that had been given to Franklin, in order that he might interpolate the assertion, that it was the beginning of Masonry there.³²

Following an entry dated December 27, 1735, he wrote "About this time sundry brethren going to South Carolina, met with some Masons in Charleston who thereupon went to work, from which sprung Masonry in those parts".

We know, however, that the First Lodge in Charleston

³¹ Mass. G. L. Proceedings. Vol. 1. p. 1.

³² Mass. G. L. Proceedings. Vol. 1. p. 5.

³³ Beginnings of Freemasonry. Johnson. Vol. 1. p. 130.

³⁴ Mass. G. L. Proceedings. Vol. 1. p. 4.

³⁵ Mass. G. L. Proceedings. Vol. 1. p. 5.

was organized by John Hammerton, Provincial Grand Master of South Carolina on October 28, 1736, with himself as its first Master.

Of the sixty men who had become members of First Lodge of Boston before that date, it is quite possible a few had gone to Charleston, but that is as far as Massachusetts had to do with it, and Pelham had no right to claim that they had established Masonry in those parts.

Again we find Pelham telling how that R.W. Robert Tomlinson, while on his way to England in 1738, stopped over at Antigua, "where finding some old Boston Masons, went to work and made the Governor and sundry gentlemen of distinction Masons, whereby from our Lodge sprung Masonry in the West Indies".

It is known, however, that Masonry had been established there some time before that visit, and was under the supervision of a Provincial Grand Master, appointed by the Grand Master of England.

This was all in keeping with the idea expressed by Henry Price in his letter of January 27, 1768, that "The Grand Lodge in Massachusetts has been the foundation of Masonry in America and I THE FOUNDER", or as had been stated in the 1751 Remonstrance that Masonry in British America wholly originated from us.

It is quite evident that the youthful Pelham had become a prejudiced commentator, under the influence of such egotistic claims, and it was not until he was appointed Grand Secretary in 1750, and began the actual records of the Provincial Grand Lodge of Massachusetts, that any confidence can be placed in his records of that Body.

There is no doubt that a great deal of credit is due Henry Price for his zealous work in establishing Freemasonry in New England.

For over forty years he was closely identified with it. He had served as Worshipful Master of First, Second, and Masters Lodges in Boston; was Provincial Grand Master 1733 to 1737 by deputations from England, and by the rule of reversion from 1754 to 1755 and again from 1767 to 1768.

He is credited with serving as such from 1740 to 1744, but the records clearly indicate that Thomas Oxnard, Deputy Grand Master, was the acting Grand Master during the interregnum between Tomlinson's decease and the installation of Oxnard as Provincial Grand Master.

R.W. Bro. Price was the only Past Provincial Grand Master they ever had in St. John's Provincial Grand Lodge in Massachusetts, the other Provincial Grand

³⁶ In an attempt to reconcile this statement of Pelham's with that of Franklin's own statement, that he visited Boston in 1733, Gould in his "History of Freemasonry" Vol. 5 page 316, said that it was made in the Autumn of that year, after Price had returned to Boston.

This has been repeated in "The Beginnings of Freemasonry in America," M.M. Johnson, p. 91, and in the revised edition of Gould's (1936) Vol. 5, page 316.

On that visit Franklin called on his long-estranged older brother James at Newport, R. I., when a reconciliation took place, and not only friendly but business relations were re-established between them.

Upon his return to Philadelphia he opened up an account in his ledger with James, the first entry being "April 22, 1733, For Sundries and Books," proving that reconciliation had taken place before that date.

Further circumstantial evidence of this is found in the account of St. John's Lodge with Franklin, in which it appears that the only time he failed to attend the regular monthly meetings of his lodge during 1733-1734 was on April 2, 1733, when he was fined one shilling for absence (Franklin Bi-Centenary, p. 216, published by the Grand Lodge of Pennsylvania).

Bernard Fay in his "Benjamin Franklin the Apostle of Modern Times" page 143, also states that Franklin visited Boston in the spring of 1733.

³⁷ Mass. G. L. Proceedings. Vol. 1. p. 6.

³⁸ Mass. G. L. Proceedings. Vol. 1. p. 134.

²⁸ Mass. G. L. Proceedings. Vol. 1. p. 129.

²⁹ Mass. G. L. Proceedings. Vol. 1. p. 134.

³⁰ Mass. G. L. Proceedings. Vol. 1. p. 409.

³¹ Mass. G. L. Proceedings. Vol. 1. p. 435.

³² Mass. G. L. Proceedings. Vol. 1. p. 402.

³³ Mass. G. L. Proceedings. Vol. 1. p. 36.

³⁴ Mass. G. L. Proceedings. Vol. 1. p. 34.

³⁵ Mass. G. L. Proceedings. Vol. 1. p. 131.

³⁶ Beginnings of Freemasonry. Johnson. Vol. 1. p. 75.

Masters, Tomlinson, Oxnard, Gridley and Rowe, having died while holding the office.

Price's three terms covered six years in all, Tomlinson served over three years; Oxnard had fourteen years to his credit as Acting Grand Master and Provincial Grand Master, while Gridley had twelve and Rowe over eighteen years to their credit, as shown in the following tabulation:—

Provincial Grand Masters	Period	Years of Service	
		Yrs.	Mos.
Henry Price, P.G.M.,	July 30, 1733 to April 20, 1737	3	9
R. Tomlinson, P.G.M.	April 20, 1737 to July 16, 1740	3	3
T. Oxnard, Acting G.M.	July 16, 1740 to March 6, 1744	3	8
T. Oxnard, P.G.M.	March 6, 1744 to June 24, 1754	10	4
Henry Price, Acting G.M.	June 24, 1754 to October 1, 1755	1	3
J. Gridley, P.G.M.	October 1, 1755 to Sept. 10, 1767	12	0
H. Price, Acting G.M.	October 23, 1767 to Nov. 23, 1768	1	1
J. Rowe, P.G.M.	Nov. 23, 1768 to Feb. 17, 1787	18	3
Total from July 30, 1733 to February 17, 1787—53 years 7 months.			

From February 17, 1787, to March 19, 1792, they were without a Provincial Grand Master, and most of that time had no active Deputy Grand Master.

The Massachusetts Grand Lodge (Ancients), had only one Provincial Grand Master, R.W. Brother Joseph Warren, who was installed on December 27, 1769. His untimely death in 1775 was followed by an interruption of nearly two years, until they assumed Independence, and elected Joseph Webb Esq. as their Grand Master, March 8, 1777.

He continued as such until 1786 with one year's intermission, when Dr. John Warren was chosen Grand Master 1783-4, and again in 1787-8. Warren declined a further nomination and was succeeded by M:W:Bro. M. M. Hays, who was installed as Grand Master June 24, 1788, and continued as such until March 19, 1792, when the Union was accomplished by the installation of R.W. Bro. John Cutler, Senior Grand Warden of St. John's

Grand Lodge, as M:W:Grand Master of the United Grand Lodge of Massachusetts.

Speaking of the 'Ancients', the seal of the present Grand Lodge of Massachusetts bears the following inscription:—

GRAND LODGE OF MASSACHUSETTS
A:F:&: A:M:
FOLLOW REASON.
1733.

It is well known that the initials A:F:&:A:M: stand for "Ancient Free and Accepted Masons." The word *Ancient* was used by the rival Grand Lodge of England, organized in 1751, to distinguish it from the parent Grand Lodge of England, organized in 1717, whom they dubbed as 'Moderns', and who are known as the F:&:A:M:.

As the Ancients did not come into existence until 1751, the initials A:F:&:A:M: were not applicable to any Grand or Provincial Grand Lodge existing prior to that date.

It is quite true that the present St. John's Lodge of Boston has a continuous record dating back to 1733, and is therefore the oldest lodge in the United States today, but so far as the Provincial Grand Lodge of Massachusetts (Moderns) is concerned, it never had the right to use the initials A:F:&:A:M: until it was merged with the Massachusetts Grand Lodge (Ancients) in 1792, to constitute the present Grand Lodge, which inherited the initials A:F:&:A:M: from the latter dating back to 1769.

It seems inconsistent therefore to combine the date 1733 with the initials A:F:&:A:M:, and is not at all in keeping with the motto

"FOLLOW REASON".
(to be continued)

OFFICERS OF ST. PAUL'S R. A. CHAPTER OF BOSTON, MASSACHUSETTS, AT VISITATION
"SCOTCH NIGHT ROUNDUP," TUESDAY, MARCH 21, 1939.



Photo courtesy Waid Studios.

Front row left to right: George H. Wood, Senior Steward; Ellis Alsen, Junior Steward; Fred C. Mackintosh, Tyler and Master of Wardrobe; Morton D. Dunning, Principal Sojourner; William I. Monroe, Jr., Captain of the Host; Donald H. Whittemore, King; Murray K. Worden, Excellent High Priest; Elmer A. Graves, Scribe; Edward A. Ratthei, Master Third Veil; John J. Mick, Royal Arch Captain; Ernest L. Fuller, Master Second Veil; Paul V. T. Hedden, Master First Veil. Rear Row: Herbert F. Sawyer, Master of Properties; Howard A. Flanders, Treasurer; Almon B. Cilley, Secretary; Harold Caverly, Past High Priest.

FREEMASONRY'S PLACE IN THE WORLD

By ILL. MELVIN M. JOHNSON, 33°
M.P. Sovereign Grand Commander, N.M.J., A.A.S.R.

There are well over three million Freemasons in the United States. More than half a million of them belong to the Scottish Rite. It is true that quite a number are unaffiliated but, nevertheless, a substantial proportion of the latter are actuated by the ideals to which we adhere and are in thorough sympathy with our purposes and objectives.

Without undue self-glorification, we may safely say that the vast majority of the leaders of Masonic thought and action belong to our Rite. Three million men whose character, ability and standing have passed Masonic committees and the ballot box with approval are an influential proportion of the adult male citizenry of the United States. Their influence is far from a negligible factor in the community. That influence never reaches its possible maximum.

It is a part of our responsibility, as those counted among the leaders of the Craft, to see that the ideals for which our Fraternity and Rite stand are not only propagated among our membership but are made an integral part of the life of the community, the nation and, indeed, of humankind at large. Thus it becomes our primary duty ourselves to appreciate the bases and principles of our Institution together with its purposes and objectives. There are needs at the moment which each individual interprets from his own personal viewpoint and surroundings, but no needs are more general than the restoration of human faith, of confidence of men in themselves and their fellow men, in their sincerity, their honesty, their altruism; and the promotion of the brotherhood of all mankind.

In these days when, in various parts of the world, there are leaders of great numbers of men who are encouraging atheism, and not the worship of God; selfishness and not altruism; intolerance, and not toleration; hostility, and not neighborliness; hate and not love; the world is in serious danger. A departure from the ideals and principles upon which the civilization which we have known has been built will cause it again to crumble, as has happened in centuries long past. Unless those ideals which are the landmarks of civilization can be preserved to actuate the impulses of the leaders of thought and action and, through them, the majority of mankind, our children and children's children are destined to a repetition of the darkness of the Middle Ages, and of those ancient days of which we read in history when the great civilizations of the world toppled and fell.

True, the tide has always come back, but misery and chaos have spread everywhere when it has receded, and have persisted until the flood again approached. Can such a terrible disaster be stayed? Congresses, legislatures and parliaments may meet and pass statutes galore; dictators may impress their will upon great peoples; but only the moral conscience of the whole people, inspired by enlightened leaders, will save them. When a man loses his physical health, then he begins

to take care of it; but when he loses his moral health, he clings closer to his vices. This is true of nations as well as individuals.

Here, then, lies Freemasonry's greatest duty and opportunity. It has selected those ideals which are unchangeable landmarks, the total of which is summarized in the maxim "Brotherhood of man based upon the Fatherhood of God." To such an end, Freemasonry lays "a broad basis of principle upon which men of every race, country, sect, and opinion may unite," instead of "setting up a restricted platform, upon which only those of certain races, creeds and opinions can assemble." Within our tyled doors there should be no barrier between men who, kneeling at the altar, can conscientiously join in saying, "Our Father Which art in Heaven hallowed be Thy name. Thy kingdom come: Thy will be done, on earth as it is in Heaven."

We, then, must remember what we have solemnly declared to be "the duty of the Fraternity to impress upon its members the principles of personal righteousness and personal responsibility, to enlighten them as to those things which make for human welfare, and to inspire them with that feeling of charity, or well-wishing, toward all mankind which will move them to translate principle and conviction into action." "To that end it teaches and stands for the worship of God, for truth and justice, liberty and enlightenment, fraternity and philanthropy."

It neither stands for, nor admits to consideration within its tyled doors, controversial matters of religion, of creed, of politics, or of other topics apt to excite personal animosities. It is for us to appreciate, ourselves, and see that others understand, this broad basis upon which the friendships of Freemasonry are founded. We should not only formally adopt Declarations of Principles; we should be true to those principles and make them effectual for the building of the Fraternity, the expansion of its influence, and the propagation throughout civilization of the brotherhood of man.

How true it is that the world's benefactors are more often reviled and persecuted than honored and rewarded for their labors, their struggles, their sacrifices. Organizations suffer thus even as do individuals. Freemasonry is not exempt. From its First to its Last Degree, Freemasonry stresses the duty, as well as the privilege, of its membership to be steadfast and loyal to the lawful government of the countries to which they owe allegiance. In spite of such teaching of loyalty and patriotism, Freemasonry—in several countries of the world—has been stamped out of existence by government.

Again, one of the cardinal teachings of Freemasonry is charity and benevolence for the benefit of the less fortunate members of the community. In the United States alone, organized Freemasonry expends about \$20,000,000.00 a year in charity and benevolence. In other countries, the same is true in proportion to the

strength of the fraternity. Yet we see in continental Europe today that class of the community which is receiving the greatest benefit from Freemasonry's dispensation of charity joining in a hue and cry against its benefactor.

Freemasonry seeks to be the handmaid of the Church, to inculcate in our membership a system of morality, to teach and develop in our brethren the virtues which make men worth while. Without teaching men a creed, our Craft seeks to lead its devotees to the doors of the Church, leaving each one free to choose that Church which appeals to his belief and to his conscience. The whole of the philosophy, the ritual and the teachings of Freemasonry is summarized by the two great Commandments. It seeks to promote in the hearts and minds of men peace, altruism, love of neighbor, morality, virtue and religion. Utterly free from bigotry, it has hostility for no religion. Instead of accepting the cooperation of Freemasonry, however, there are Churches which anathematize the Craft and its membership and which utilize the utmost of their power to crush out an institution whose objectives are the same as those of every legitimate religion: worship of God and the

brotherhood of man. Our cooperation is rebuffed with bitter condemnation.

Fortunate indeed has it been for the world that individuals persist in their benefactions of the human race in spite of the anathema hurled upon them by the very people they seek to benefit. Many a discoverer of a new fact in science, of new truths, of blessings to humanity, has had to suffer the venom of his contemporaries,—civil, ecclesiastical and professional. It is the fortune of the world that such obstacles have not deterred men from seeking, teaching and maintaining the truth. Where that which we do is acclaimed, then we work happily; where it is condemned—even by those whom we struggle to benefit, and where we are rewarded only by ingratitude,—though the road be rough and the journey difficult, Freemasonry will persist in its benevolence, its altruism, its search for the truth, its reverence for the Great Architect of the Universe, and its endeavor—in His name—to weld mankind together in the only bond that can hold: the bond of love of man for fellow man, based upon the worship of a common God.

THE ANCIENT ACCEPTED SCOTTISH RITE

By SAMUEL H. BAYNARD, JR., 33°

Freemasonry, as we know it today, as an organization of men governed by a Grand Lodge definitely established, teaching by allegory and in secret, monotheism, a belief in immortality and the practice of morality, had its beginning in England on June 24, 1717, but the truths it teaches have been with us from the beginning when God created man in His own image and likeness, endowed him with dominion over all created things and with power to reflect divine intelligence.

In some unexplainable manner man misunderstood his status and the purpose of his being and in consequence lost the full measure of harmony which is his right to enjoy, but he has always instinctively continued to seek the light and striven to regain his heritage as a son of the Father.

For ages he expressed this desire and aim physically by the erection of temples, more and more elaborate as time advanced. A minority, however, through all time sought to approach the great Source of being, spiritually. It was a group of these latter idealists who in 1717, using symbolically the form, structure, tools and aims of the physical builders, erected the Grand Lodge of England and definitely organized Speculative Freemasonry.

Within a few years it had been introduced in the Colonies and in Europe and within a half century thereafter there had been created over nine hundred different degrees called "Masonic," out of which there had been developed several different systems or rites of Freemasonry, each claiming from three to thirty-three degrees.

In an effort to overcome the chaotic conditions natur-

ally resulting, there was organized in Charleston, South Carolina, on May 31, 1801, the Ancient and Accepted Scottish Rite of Freemasonry of thirty-three degrees. The fundamental basis upon which it was founded was a document called "Grand Constitutions" the authorship of which has never as yet been definitely established. The Grand Constitutions set up as the governing body of the Rite in each country in the world in which it might be introduced the Supreme Council of nine members, who were called "Sovereign Grand Inspectors General," and further provided that there could be but one Supreme Council in each country except the United States of America in which there might be two.

From 1801 to 1813 the Supreme Council at Charleston was the only Supreme Council in the United States and had jurisdiction over all of our country. No interest in any of the so-called "High Grades" was manifested in any part of the territory except in three localities: Charleston, South Carolina; New Orleans, Louisiana, and New York City. In the latter place open warfare existed from 1808 to 1813 between two so-called "Grand Consistories" neither of which could be called regular under the Grand Constitutions.

In the spring of 1813 the Grand Treasurer General of the Supreme Council at Charleston came to New York City and, discovering the conditions existing, notified his superior officers at Charleston and was by them directed to rectify the situation. As a result of his investigation he deemed it necessary to establish the second Supreme Council within the territory of the United States of America as permitted by the Grand Constitutions, and thus was born on August 5, 1813

the Supreme Council for the Northern Jurisdiction, the Council at Charleston thereafter being known as the Supreme Council for the Southern Jurisdiction of the United States.

In 1827 by formal agreement between the two Supreme Councils the territorial boundaries were fixed so that the jurisdiction of the Northern Supreme Council was made absolute over the fifteen States east of the Mississippi and north of the Mason and Dixon line, the remainder of the United States and its territories and colonies being allocated to the Southern Supreme Council.

The unhappy conditions which had existed in New York City prior to 1813 were not corrected by the establishment of the new Supreme Council, but were, on the other hand, aggravated, and it was not until May 17, 1867 that peace and harmony within the Northern Jurisdiction was brought about by a complete union of all the contending forces and the present Supreme Council for the Northern Jurisdiction, our Supreme Council, was established.

Once a Supreme Council is established in any country it becomes the sovereign organization of the Rite in that country, with power to alter and amend the Grand Constitutions at will to meet its own particular need. It will, however, be careful so to alter or amend this basic document that it will not forfeit the recognition of other Supreme Councils.

In nearly all countries the Supreme Council still continues to have only nine active members, in others the number has been increased, as in the Southern Jurisdiction and in the Dominion of Canada to thirty-three and in the Northern Jurisdiction, by virtue of the union of

two Councils in 1867, to not more than sixty-six, although in recent years the number has never exceeded forty-five Active Members, to whom are added Emeritus, Past Active and Honorary Members whose numbers are not limited. So also has the Southern Jurisdiction changed the organization of the subordinate bodies from the Lodges of Perfection controlling the 4° to 14° inclusive; the Council of Princes of Jerusalem, the 15° and 16°; the Chapter of Rose Croix, the 17° and 18°; and the Consistory, the 19° to 32° inclusive, by the elimination of the Council of Princes of Jerusalem, placing the degrees 15 to 18 inclusive, in the Chapter of Rose Croix, instituting a Council of Kadosh with control over the 19° to 30° inclusive, and limiting the Consistory to the 31° and 32°.

The Ancient Accepted Scottish Rite seeks to impress upon its votaries those primitive truths which mankind generally has forgotten, overlooked, evaded or sought to avoid, and in order to make the impression lasting appeals to the eye as well as to the ear in dramatizing its lessons. These truths, all of which are embodied, though concealed, in the three degrees of Symbolic Freemasonry, and developed and explained in the Scottish Rite, teach and preserve in their purity the tenets of the age-old primitive faith underlying all religions. Freemasonry is not a religion. It is religious, and the Brahman, the Jew, the Mohammedan, the Catholic and the Protestant, each professing his own peculiar religion may retain his faith and yet unite as votaries of the Ancient Accepted Scottish Rite. Here we worship the universal Father and seek to portray the rule of universal love.

Concord Hymn

RALPH WALDO EMERSON

Sung at the Completion of the Battle Monument,

April 19, 1886

By the rude bridge that arched the flood,
Their flag to April's breeze unfurled,
Here once the embattled farmers stood,
And fired the shot heard round the world.

The foe long since in silence slept;
Alike the conqueror silent sleeps;
And Time the ruined bridge has swept
Down the dark stream which seaward creeps.

On this green bank, by this soft stream,
We set today a votive stone;
That memory may their deed redeem,
When, like our sires, our sons are gone.

Spirit, that made those spirits dare
To die, and leave their children free,
Bid Time and Nature gently spare
The shaft we raise to them and thee.



APRIL ANNIVERSARIES

Gen. Rufus Putnam, Revolutionary officer, was born at Sutton, Mass., April 9, 1738, and was made a Mason in American Union Military Lodge at Nelson's Point, New York.

James Monroe, 5th U. S. President, was born in Westmoreland County, Va., April 28, 1758, and was initiated in Williamsburg (Va.) Lodge No. 6, while attending William and Mary College.

Pierrepoint Edwards, 1st Grand Master of Connecticut (1789-92), was born at Northampton, Mass., April 8, 1750, and died at Bridgeport, Conn., April 5, 1826.

Israel Smith, Governor of Vermont (1807-08) and a member of Center Lodge No. 6, Rutland, Vt., was born at Suffield, Conn., April 4, 1759.

Henry Clay, Secretary of State under President J. Q. Adams and Grand Master of Kentucky (1820-21), was born at "The Slashes," Hanover Co., Va., April 12, 1777.

John Mitchell, 1st Grand Commander of the Mother Supreme Council (1801-16), received the 33rd Degree, April 2, 1795.

Caleb B. Smith, Secretary of the Interior under President Lincoln, was born at Boston, Mass., April 16, 1808, and, on April 29, 1829, was raised in Warren Lodge No. 15, Connersville, Ind.

Stephen A. Douglas, who opposed Mr. Lincoln for the office of President in 1860, was born at Brandon, Vt., April 23, 1813, and in 1840 became Grand Orator of the Grand Lodge of Illinois.

Charles T. McClenahan, Active Member of the Northern Supreme Council and a noted writer of Craft history, was born at Washington, D. C., April 13, 1829.

Chauncey M. Depew, 33d, U. S. Senator from New York (1899-1911), was born at Peekskill, N. Y., April 23, 1834, and died in New York City, April 5, 1928.

Joseph Jefferson, famous American actor, was raised in Concordia Lodge No. 13, Baltimore, Md., April 9, 1857. His death occurred at Palm Beach, Fla., April 23, 1905.

Frank Craig, Active Member in Oklahoma of the Southern Supreme Council, was born at Ghent, Ky., April 29, 1870, and received the 32nd Degree at Guthrie, April 24, 1902.

Cecil J. Rhodes, Prime Minister of South Africa (1890-96) and founder of the Rhodes Scholarships at Oxford University, was raised in Apollo University

Lodge No. 357, Oxford, April 17, 1877.

Albert Pike, 8th Grand Commander of the Southern Supreme Council (1859-91), died at Washington, D. C., April 2, 1891.

A. U. Thomas, Active Member in Oklahoma of the Southern Supreme Council, was raised in Vernon (Texas) Lodge No. 655, April 16, 1892.

Theodore Roosevelt, 26th U. S. President, received the Master Mason Degree in Matinecock Lodge No. 806, Oyster Bay, N. Y., April 24, 1901.

Edwin T. Meredith, Secretary of Agriculture under President Wilson and Active Member in Iowa of the Southern Supreme Council, was passed in Capital Lodge No. 110, Des Moines, April 2nd, and raised April 23, 1907.

LIVING BRETHREN

Roswell K. Colcord, former Governor of Nevada and Past Master of Carson Lodge No. 1, Carson City, Nev., was born at Searsport, Me., April 25, 1839.

Leonidas P. Newby, 26th Grand Master of Knights Templar, U.S.A., was born in Henry County, Ind., April 9, 1856.

Daniel C. Roper, former Secretary of Commerce, was born near Clio, S. Car., April 1, 1867, and on April 28, 1896, became a member of Federal Lodge No. 1, Washington, D. C.

Homer S. Cummings, former U.S. Attorney General, was born at Chicago, Ill., April 30, 1870, and is a member of Hiram Lodge No. 1, New Haven, Conn.

The Duke of Connaught and Strathcarn, Past Grand Master of the United Grand Lodge of England, was raised in Prince of Wales Lodge No. 259, London, April 27, 1875.

Dr. Arthur C. Parker, said to be the only full-blooded Indian to have attained the 33rd degree, Northern Masonic Jurisdiction, was born on Cattaraugus Indian Reservation, N. Y., April 5, 1881.

George A. Wilson, Governor of Iowa and a member of the Scottish Rite at Des Moines, was born at Menlo, Iowa, April 1, 1884.

Andrew J. Russell, Past Grand Master of Arkansas, was raised in Green Forest (Ark.) Lodge No. 404, April 11, 1887.

Harold C. Lloyd, motion picture star, was born at Burchard, Nebr., April 20, 1893, and is a member of the Scottish Rite at Los Angeles.

Theodore G. Bilbo, U. S. Senator from Mississippi and former Governor of that state, was made a Mason in Claiborne

Lodge No. 283, Nashville, Tenn., April 17, 1899, later affiliating with Sherrard Byrd Lodge No. 353, Poplarville, Miss.

Martin S. Conner, former Governor of Mississippi, received the 32nd degree at Hattiesburg, April 27, 1921.

Samuel Pasco, Past Grand Master of Florida, received the 32nd degree at Pensacola, April 13, 1922.

James V. Allred, former Governor of Texas and present Federal Judge, received the 32nd degree at Dallas, April 30, 1926.

James C. Penney, president of a large chain-store system, received the 32nd degree at Salt Lake City, Utah, April 23, 1936.

MASONIC DAY CHANGED

Masonic Day at the Golden Gate International Exposition, San Francisco, Calif., has been changed from Wednesday, April 19th, to Wednesday, October 11th, 1939. The October date, according to Joel H. Springer, chairman of the Masonic committee for the Golden Gate more suitable because it is at the time of the Annual Communication of the Grand Lodge of California. He stated that the committee for "Masonic Day" will now work in conjunction with the committee in charge of the activities of the Grand Lodge Week and that a better program can be arranged than on the original date. He said that under the program now being considered the grand lodge will be called off at noon on Wednesday, October 11th, with the possibility that it would proceed at once to the Exposition with perhaps an informal luncheon on Treasure Island, a reception during the afternoon, and with the usual fellowship dinner held on Treasure Island in the evening.

Other events are promised in keeping with Masonic tradition, with the hope that the entire program will result in one of the most outstanding occasions in the Masonic history in California, Mr. Springer said.

GRAND COMMANDER RETURNS

Grand Commander John H. Cowles returned to Washington on March 8th, after a series of friendly visitations which included stops in Puerto Rico, the Virgin Islands, the Dominican Republic, Venezuela, Colombia, Ecuador, Peru, Bolivia, Panama, the Canal Zone and Cuba.

CELEBRATES 100TH BIRTHDAY

Nathan A. Cadwallader, pioneer resident of Faribault, Minn., but more recently residing at Indianapolis, Ind., celebrated his 100th anniversary on February 10, 1939, in the latter city. His birthday was marked by two special features. In the first of these, Faribault (Minn.) Lodge No. 9, presented to him a medal in honor of seventy-five years membership in the Masonic Fraternity. The memorial was presented to Mr. Cadwallader in person by Dr. E. E. Luhring, Master of the Lodge, who made the trip to Indianapolis in connection with the 100th Anniversary celebration.

The other feature of the event was the presentation of 75 red roses by 16 Masons of Broad Ripple Lodge No. 643, F.&A.-M., Indianapolis, Ind., as a token of his 75 years as a Master Mason. In response Mr. Cadwallader made appropriate remarks. A week later he visited the Indianapolis Lodge and after delivering a short address he recited a poem which he had written 80 years ago.

A Civil War veteran, Mr. Cadwallader, as a young soldier was once received by President Lincoln. He is in good health and is happy to at least begin the second century of his life.

GIFT OF £7.250

Viscount Wakefield, who is chairman of the Royal Masonic Hospital, London, has given his check for £7.250 to the hospital to defray the cost of equipping the wards in the children's sections of that institution, known as "The Princess Royal Children's Wards."

In May, 1938, the Princess Royal, accompanied by the Earl of Harewood, Pro Grand Master of the Grand Lodge of England, opened the new Nurses' Home of the Hospital and consented to the children's ward being named for her.

DUKE OF KENT ELECTED

In the presence of a large gathering of distinguished Masons the Duke of Kent, brother of the reigning King, was unanimously elected Grand Master of the United Grand Lodge of England at the Quarterly Communication of the Grand Lodge held in Freemasons' Hall, London, March 1, 1939. His election was proposed by the Earl of Stair, Past Grand Master Mason of Scotland who, as Past Master of an English lodge, nominated the Duke at the December meeting of the Grand Lodge. Capt. G. A. P. Lederer seconded the proposal. Both spoke with feeling and conviction of the qualifications of the Duke of Kent to fill the office vacated by the Duke of Connaught. They referred especially to his services as Grand Master of the Grand Lodge of the Province of Wiltshire, and to charity. By his fine character and devotion to the public interest the speakers found in the

Duke of Kent one who had endeared himself not only to the members of the Craft but also to the Nation at large. Such qualification, they said, gave assurance that under his leadership the highest traditions of Freemasonry would be religiously upheld and enhanced in every conceivable way.

Preceding the election of the new grand master the lodge addressed a letter of loyalty to the retiring grand master, the Duke of Connaught. It expressed deep regret that he felt compelled to retire from the office of grand master and made special reference to the great expansion and outstanding achievements of the Craft during the thirty-eight years that he had occupied the highest position in the Fraternity. In closing, the address stated in part:

"We grieve to contemplate the severance of your Royal Highness's active association with our Order, which will ever remain one of our most cherished memories, but the service which you have rendered to the Craft will never be forgotten and our devotion will remain unabated.

"It is the prayer of every member of the Jurisdiction that the Great Architect of the Universe may bless your Royal Highness in your retirement."

The Earl of Harewood, who has occupied the office of Pro Grand Master for several years, was reappointed to that office by the new grand master. As a part of the ceremonies of the meeting the Earl of Harewood was then installed by the Deputy Grand Master, Gen. Sir Francis Davies, as Pro Grand Master.

The Duke of Kent selected July 19, 1939, at 4 p.m. as the time for his installation as Grand Master of the United Grand Lodge of England. The ceremony will take place at Olympia, Kensington, London. On June 6th, he will be installed Grand Master of the Grand Lodge of Mark Masons. Admission to the July installation meeting will be by ticket, which may be obtained by application through the English lodges of those entitled to attend, in conformity with the custom of all special grand lodge meetings.

Transactions of more than local grand lodge interest were brought before the lodge under a report of the Board of General Purposes by its President, J. Russell McLaren. In interpreting the item entitled "Matters of Political Import" he said the part to be especially borne in mind is that the prohibition of political activities in this and other countries extended only to lodges and brethren acting in their capacity as Freemasons. The individual in his private capacity is perfectly free to act as he chooses in such matters, he said.

In discussing another item in the report the President of the Board stated that many lodges both in London and

the Provinces made it a practice to subscribe to local and other charitable institutions of various kinds. There was no desire whatever to interfere with the continuance of the practice but only to strongly discourage the practice of brethren circularizing the lodges with the object of obtaining money for non-Masonic causes in which they happen to be personally interested.

SOLOMON'S SEAPORT

American archeologists have recently discovered by excavation King Solomon's seaport on the northern end of the Gulf of Aquabah, the eastern arm of the Red Sea.

The site, now known to the Arabs as Tel El-Kheleifeh, was a flourishing city of trade and industry in Biblical days upwards of 3,000 years ago.

A Yale (University) professor in commenting on the Bible reference to the splendor of Solomon's reign, said that with the aid of Hiram, King of Tyre, Solomon built a fleet of ships at "Ezion-Geber, which is beside Eloth on the shore of the Red Sea in the land of Edom."

The discovery made at Tel El-Kheleifeh indicates that the chief industries of the city during its most prosperous period from the 10th to the 8th century, B. C., were the manufacture of copper implements and the building of ships, which were used largely in carrying on commerce directly with southern Arabia and, from points there, with India. Fishing was also a principal industry.

It is probable, according to the comment, that the visit of the Queen of Sheba to Solomon was caused by the fear that his merchant vessels would lessen her revenues from the caravan trade that had passed through her country to the north for many years.

KING SOLOMON'S TEMPLE

The foundations of King Solomon's Temple were laid in 1012 B.C. (Hebrew Chronology 3000). Completed and dedicated 7½ years later, 1004 B.C. at Mount Moriah, a part of the Mt. Zion ridge, which became a part of Jerusalem during King David's reign, and upon the same spot where Abraham offered Isaac and where David made an acceptable offering to the Lord, and by faith saved Jerusalem from destruction. King David purchased the site for the purpose of erecting an altar on it.

King Solomon, son of King David, aided by Hiram, King of Tyre, and Hiram Abiff, the widow's son, were the builders, with the cooperation of allied nations. 184,600 men were employed in the building of the Temple.

The value of the metals used (gold, silver, brass, and iron) exceeded five billion dollars.

The Temple retained its original splendor for only 33 years. From that time until its complete destruction 383 years later by Zedekiah, the history of the Temple is but a series of alternate spoiliations and repairs, and a gradual carrying away of the more valuable treasures.

THE HORN AS A MEANS

OF ASSEMBLING

MASONIC LODGES

Considerable interest has been manifested in a statement in the fraternal press that Beaumont (Texas) Lodge No. 286, A.F.&A.M., was the only one that in bygone days used a horn to assemble the brethren for regular meetings. The assertion has been challenged from different quarters.

According to an article in the September, 1938, issue of the *Masonic Mercury*, members of Research Lodge No. 46, of Columbus, Ga., visited Olive Lodge No. 10, F.&A.M., of Talbotton, Ga., in 1935, and on that occasion the lodge, reviving an old custom, was opened by a member who blew a horn similar to the Beaumont Lodge. It also appears that the Grand Lodge of Georgia was assembled in 1935 at its 149th Annual Communication by J. F. McKenzie, then Master of Floyd Springs (Ga.) Lodge No. 167, who sounded a horn taken from a long-horn Texas steer. The horn was obtained by him from Judge James W. McClendon, Past G.M. of the Grand Lodge of Texas. The inscription on the silver plate on the horn states among other things that it is "to be used in opening the Grand Lodge of Georgia in accordance with ancient usages."

Another challenge of the statement that the Beaumont (Texas) Lodge No. 286, is the only one in America whose members were called together by the use of a horn is that of H. Fay Gaffney, Green Island Hills, Columbus, Ga. He says that among his earliest recollections is the blowing of a large horn by the Tyler of Granard Lodge No. 186, Gaffney, S. C., to call the members to their meetings. He says this was the custom in many South Carolina lodges sixty or seventy years ago and of some of them in later years. He also said that the Tyler of Granard Lodge often permitted him the boyish pleasure of blowing the horn. In reciting this bit of history he added that his father, Capt. Robert M. Gaffney, was the 1st Master of Granard Lodge and both he and his father were officers of the Grand Lodge of South Carolina and that H. Fay Gaffney's son, Raiford, is the fifth of his family in a direct line to be a Mason.

The teachings of Freemasonry being based very largely on the Bible, there are many references in the "Great Light" Convocations. Numbers 29:1, tells of

the use of the trumpet in calling Holy blowing of trumpets on the first day of the 7th month in connection with "an holy Convocation." In Leviticus 23:24, Moses is enjoined by the Lord to "Speak unto the children of Israel, saying in the 7th month, in the first day of the month, shall we have a Sabbath, a memorial of blowing of trumpets, an Holy Convocation."

Trumpets were used at the feast of the new Moon which fell on the first of Tizri. It was one of the seven days of Holy Convocation. "A day of blowing of trumpets." This day, in the opinion of both Jews and Christians, was the festival of the New Year's Day of the Civil year.

The word "horn" is often used metaphorically in the Bible to signify *strength* and *honor*.

While there appears to be authority, both historical and symbolic, for the use of the horn to call together assemblies of Masons, the custom is hardly likely to be revived for present-day use.

PRESENTED WITH

PRIVATE LIBRARY

William F. German, 1305 Highland Avenue, Louisville, Ky., has recently presented his valuable library to the Masonic Widows and Orphans Home and the Old Masons' Home of that state, the Masonic books being assigned to the latter institution, where they will be greatly enjoyed by the residents. Mr. German has been a Mason for fifty-three years and joined both the Scottish and American Rites in 1890. He is seventy-six years old and is a traveling salesman, having represented the same company for forty-eight years.

CORNERSTONE LAID

IN 1826 OPENED

One hundred and twelve years ago the Grand Lodge, F.A.&A.M., of the District of Columbia, laid the cornerstone for the third Masonic Hall in the national capital.

On December 1, 1938, a group of Masons including J. Claude Keiper, 33d, Grand Secretary of the Grand Lodge; Needham C. Turnage, 32d, U. S. Commissioner and Senior Grand Warden of the Grand Lodge; and Robert B. Bennett, 32d, Attorney-at-Law and Senior Deacon of Pentalpha Lodge No. 23, District of Columbia, instructed workmen to take the stone from the foundation of the building which had been razed to make way for the new District Building at 4½ and D streets, N.W.

In the stone was a leaden box. As the workmen broke it open with a hatchet and chisel Mr. Keiper stood by with the list of the items placed therein which had been filed among the records of the

grand lodge when the stone was laid. He found all the listed documents intact and in addition inscribed plates of copper and silver, also several coins of the period. The removal of the yellowed wrappings revealed a Bible, a congressional directory of the Nineteenth Congress, the constitutions of Freemasonry, copies of current newspapers, proceedings of the grand lodge up to the last meeting in 1825, a plan of the city, Elliot's Pocket Almanac for 1826, rules of order in the houses of Congress, description of the ceremonies of laying the cornerstone, a book of constitutional law, and a register of all the officers in the service of the United States, civil, military and naval.

The silver plate bore the names of the Masonic officers attending the ceremonies of laying the cornerstone headed by John M. Moulder, then Grand Master of the Grand Lodge. The copper plate revealed that Henry Ault donated the lead box.

PLEA FOR COMMON SENSE

In these days when, in various parts of the world, there are leaders of great numbers of men who are encouraging atheism, and not the worship of God; selfishness and not altruism; intolerance, and not toleration; hostility, and not neighborliness; hate and not love the world is in serious danger. A departure from the ideals and principles upon which the civilization which we have known has been built will cause it again to crumble, as has happened in centuries long past. Unless those ideals which are the landmarks of civilization can be preserved to actuate the impulses of the leaders of thought and action and, through them, the majority of mankind, our children and children's children are destined to a repetition of the darkness of the Middle Ages, and of those ancient days of which we read in history when the great civilizations of the world toppled and fell.—Melvin M. Johnson, 33°.

WASHINGTON SOJOURNERS

HOLD COLORFUL MEETING

Washington (D. C.) Chapter, No. 3, National Sojourners, held an outstanding meeting February 23rd, at the Mayflower Hotel. As the annual conference of Grand Masters of the United States was taking place in the Nation's Capital, eighty-three Grand Lodge officers were present representing thirty-three grand jurisdictions.

In the absence of Admiral Furlong, president of Washington Chapter, Maj. Gen. Amos A. Fries, 33d., senior past president, presided. The invocation was given by the national chaplain, Lt. Col. Alfred C. Oliver, while Maj. George F. Unmacht, national secretary, gave an early history of the organization, as well as the lecture and obligation to candidates.

Hon. Joe Starnes, member of Congress from Alabama, delivered an address in which he outlined the work of the Dies committee of which he is a member. Maj. William Moseley Brown, national first vice president, spoke of the valuable service to the nation rendered by the National Sojourners. Two fifty-year Masons were introduced by Maj. Edw. S. Bettelheim, secretary of the chapter and present master of Sojourners Lodge, No. 51, F.A.A.M., namely Col. Linwood E. Hanson and Col. William Elliott. A feature of the evening was an illustrated address embracing Coast Guard activities presented through the courtesy of Rear Admiral R. R. Waesche, vice president of the chapter and head of the United States Coast Guard Service.

GENERAL SUMMERALL

APPOINTED DEPUTY

Grand Commander John H. Cowles of the Supreme Council, 33d, of the Scottish Rite, Southern Jurisdiction, U. S. A., has announced the appointment of Gen. Charles P. Summerall, 33d, The Citadel, Charleston, S. Car., as Deputy of the Supreme Council in the State of South Carolina.

General Summerall was Chief of Staff of the United States Army, following the World War in which he served as Major General in command of the First Division, and later retired from active service with the rank of full General. Since his retirement he has been in charge of "The Citadel," a military school at Charleston, established and conducted by the State of South Carolina, which under his guidance has been considered to have become one of the outstanding military schools of the United States.

DEBT AND TAXES

The amount of taxes paid by the American people last year was the highest on record. Aggregate tax revenue collected by all governmental units—Federal, state and local—in 1938 is estimated at \$13,700,000,000 by the National Industrial Conference Board. Taxes paid last year were 40% more than in 1929 whereas our national income was approximately 25% less than in that boom year.

Our tax bill is increasing at a much faster rate than our income. This is strikingly shown by the fact that per capita taxes—Federal, state and local—in 1938 represented about 23% of per capita income as against 12% in 1928. Although absorbing a much larger proportion of income than a decade ago, taxes collected last year were not adequate to cover governmental expenditures and a large part of Federal outlay had to be met by borrowing. If the government had paid all its bills in 1938 nearly 30% of all the income of all the people in the

country would have been collected in the form of taxes. Such a levy would have imposed a burden so staggering as to compel a drastic downward adjustment in our living standards. We cannot postpone indefinitely the balancing of the nation's budget. Interest charges alone on the Federal debt are now one-fourth larger than total Federal expenditures of twenty-five years ago.

In order to obtain necessary revenue the Federal government has been tapping an increasing number of sources. Practically all that remains for the local government is the tax on property which now constitutes about nine-tenths of its total source of revenue. Property taxes constitute a rigid cost that bears down heavily on individuals and corporations especially in times of sub-normal business. They are assessed on a plant even though the firm is closed down and on a home even though the owner is out of a job. In many cities and towns throughout the land the local levy has become so nearly confiscatory as to undermine the source of revenue. In some of our leading states as much as one-fifth of all the real estate is in distress—under foreclosure or held by the local government for non-payment of taxes. What is happening is that we are "destroying the seed corn" as real property constitutes about one-half of our total wealth.

The crushing burden of taxes upon business enterprise is revealed by data compiled by the Treasury Department. According to this source the total taxes paid by all corporations in the country in 1936, the latest year for which reports on returns are available were 53% of net income. During the past decade the government has collected from corporations not far from twice as much as have the stockholders. The railroads paid taxes of more than \$340,000,000 in 1938 while their deficit for that period is estimated at around \$120,000,000. Taxes were equal to one-third of net income of the electric light and power industry.

Owners of real estate pay more than \$4,000,000,000 in taxes. It is estimated that taxes absorb from 30% to 40% of total rentals of real property in the cities. Total motor vehicle user taxes are estimated by the Automobile Manufacturers Association at \$1,580,000,000 in 1937 represented 42% of net earnings according to compilations made by the American Iron & Steel Institute and amounted to \$330 for every person employed in the steel industry or the equivalent of a year's wages for 108,000 workers.

Government spending is not only making a serious drain on current income but imposes heavy claims on future income. Total public debt has mounted until now it is more than \$58,000,000,000 or about \$1,800 a family as against \$269 in 1913. Whereas in the pre-war

year debt constituted less than 3% of our wealth it is now about 20%. If private long-term obligations are added our total long-term debt represents about 45% of all the wealth in the country or double the proportion of a quarter of a century ago. This shows how the shadow of debt is creeping up on equity ownership.

Taxpayers are organizing to bring home to the voters the disastrous consequences of excessive and wasteful expenditures of public funds. The most effective work in this connection at the moment is perhaps being done in the local communities where one can see at first hand how the taxpayers' money is being spent and where it is possible to introduce sensible economies. The results of these efforts are likely to be reflected in New England in the March town meetings but the urge for greater economy is becoming nation-wide.

THE WORKER

Comparatively few can afford to do without the animating motives of fellowship and publicity. Seclusion is the breeding place of fear. Nowhere else does spuerstition thrive so well. Ben-
tham observed, "Many a one who laughs at hobgoblins in company, dreads them when alone." Where one man is brave by himself, twenty are brave before a multitude; he is a high and powerful character who is equally brave in both situations. Some when undisturbed by a foreign pressure spontaneously imp their wings for flight into the highest regions of romance and nobleness; others sink if not incited by the consciousness of being on exhibition. He is of royal spirit who can make the holy stimulus of duty perform the service usually rendered by the ignoble stimulus of variety and at the same time, catch fresh inspiration from sympathy. There is something impressive in the fidelity with which famous public performers, great artists, in their several departments, keep themselves in training. What indefatigable pains they take to prevent any falling off in their skill of power. With unflinching devotion, every day, these celebrated favorites privately practice their feats to keep every sense acute, every muscle firm, every faculty equipped. Most obvious and keen and constant, though somewhat course and low, is the motive that feeds their purpose and keeps their efforts from flagging; namely, the lavish returns of personal admiration and pecuniary gain to be secured from the public. The wearisome preparatory exercises which seem so heroic, are less impressive when we see that they are sustained by an ever present anticipation of golden guerdons and accomplishments before delighted crowds. The motive itself—which always decides moral rank—is vulgar enough for the vile to feel; it is the power

and tenacity with which they respond to the motive that are great. But there is a spectacle of devotedness incomparably grander and more beautiful, as authoritative and sublime as anything known on this earth. It is afforded by those profound thinkers, exalted believers, fervent lovers, who never make an exhibition, never receive human recognition, but toil on in secrecy, unnoticed, unthought of, set only on attaining spiritual perfection. Winning no special appreciation, asking none, without even a friend to look reverently and lovingly in on their aims and struggles they apply themselves in their own retreats, to the tasks of wisdom and piety. With supernatural courage and energy they toil to disentangle the webs of sophistry and acquire a knowledge of the truth to chasten their passions, and grow more magnanimous and gentle. Though their

COMMEMORATIVE

MASONIC MEDAL

On June 3, 1938, Lodge Glittering Star No. 322, under the Irish Constitution, held an emergent communication in the historic Tower of London by permission of the Constable of the Tower, Field Marshal Sir Claud W. Jacob, Past Grand Warden of the United Grand Lodge of England.

Lodge Glittering Star was warranted in the 1st Battalion, Worcestershire Regiment on May 3, 1759, which regiment has been performing guard duty in the Tower.

In commemoration of this unique event, and with the approval of the Grand Lodge of England, a distinctive medal has been struck and will be worn by members of the lodge and visitors present at that meeting. The jewel, of oxidized silver, bears a reproduction of the Tower in bas relief and an inscription recording the event. It is worn suspended from a green and white silk ribbon attached to a silver brooch bearing the name and number of the lodge.

LAUDS WASHINGTON

Addressing the membership of Alexandria-Washington Masonic Lodge No. 22, at the 137th celebration of the birth anniversary of Virginia's most distinguished Mason—George Washington—Senator Harry F. Byrd, former Governor of the state and a Scottish Rite Mason, described the Father of his Country as "instinctively conservative" who "detested all demagogues and suspected the peddlers of political nostrums who promised too much. The Senator averred that Washington was "free from 'isms' and a craze for new things merely because they were new." Our first president's political faith, he continued, was simple, it being based on the concept that every man had the right to life, liberty, and the pursuit of happiness. In fine, Washington was

"a practical man, a square shooter and a man who spent less than he made. He believed profoundly in the right of the individual to acquire and legally to hold private property, and he never felt any occasion to apologize for a recognition of the profit motive as the mainspring of our business development."

Alexandria-Washington Lodge has assembled every February 22nd, since 1799, except for three years during the Civil War. These annual observances had their origin in the year mentioned when George Washington, a past master of the lodge, was present at a meeting held in his honor and responded to eulogies from his Masonic brethren.

CONFERENCE OF

GRAND MASTERS

The annual conference of Masonic Grand Masters of the United States was held at Washington, D. C., February 24th and 25th, 1939. More than forty grand masters were present, and in addition many past grand masters, grand secretaries and other distinguished visitors attended the sessions.

Judge Gunnar H. Nordbye, Grand Master of Minnesota, was made chairman of the conference, and J. Claude Keiper, grand secretary of the Grand Lodge of the District of Columbia, who has been secretary of the organization since its inception, was continued in that office.

Among the subjects discussed were the following: "What effect will the legislation on old-age pensions and social security have on Masonic Homes, now established or contemplated?" led by Grand Master George F. Giddings of Maine; "Is there a need, both within and without our fraternity, for a re-definition of the nature and purposes of Freemasonry?" by Grand Master Dana B. Hellings of New York; "Discipline of members charged with non-Masonic conduct," by Grand Master Norman T. Avar of Nova Scotia; "Suspensions for non-payment of dues," by Grand Master Harry Meyer of Ohio; "Programs of Masonic education and inspiration," by Grand Master Realf Ottesen of Iowa; "Does Masonry need to change its methods or emphasis in order to make its full contribution today?" by Grand Master Everett L. Lawrence of Illinois.

The committee headed by Grand Master Joseph Earl Perry, of Massachusetts, appointed a year ago to study the status of Masonic lodges under the social security Act, made an exhaustive report. As a result of representations made by the committee, the Commissioner of Internal Revenue has modified his former ruling, and now holds that officers of Masonic lodges are not employees within the meaning of the Act. Under this ruling, the Act applies only to paid "non-ritualistic employees" of Masonic bodies. The con-

ference expressed its appreciation of the committee's efforts, and voted to continue its work for the coming year.

The Conference of Grand Secretaries of the United States and Canada held its annual meeting on February 22d, following the close of the convention of the George Washington Masonic National Memorial Association. There was a good attendance and an interesting discussion of subjects of particular import to these officers. C. C. Hunt, Grand Secretary of the Grand Lodge of Iowa, was reelected chairman of the conference, and D. Rufus Cheney, Grand Secretary of the Grand Lodge of Oregon, was continued as its secretary.

GRAND LODGE CELEBRATES

The Grand Lodge of Free and Accepted Masons of the State of New York celebrated the 150th anniversary of the inauguration of George Washington in April 30, 1939. The ceremony conducted by Grand Master Dana B. Hellings with some 500 Masons participating was held during an afternoon period in front of the sub-treasury building at Wall and Nassau streets now occupying the sight of the old Federal Building where Washington was inaugurated. The First President took the oath of office on April 30, 1789. The oath was administered by Chancellor Robert R. Livingston, who at that time was Grand Master of Masons in New York.

Grand Master Hellings stated that Washington, who was then Master of his lodge of Masons, took the oath of office on a Bible brought to the scene of the inauguration from the altar of St. John's Lodge, No. 1, by General Jacob Morton, then master of that lodge.

At the conclusion of the celebration Grand Lodge Officers laid a wreath at the foot of the statue of Washington that stands in front of the Sub-Treasury Building.

MICHIGAN CELEBRATING

175 YEARS

During the month of April, 1939, the Masons of Michigan joined Zion Lodge No. 1, F.&A.M., of Detroit, in the celebration of its 175th anniversary. The first charter of this old American lodge was issued under the jurisdiction of the Grand Lodge of England by the Provincial Grand Lodge of New York. Detroit was then a community of less than 500 persons and prior to its occupation by the British was an outpost of French civilization on the American Continent.

Masonry had been thriving some seventy-three years in this section of the Northwest Territory when Michigan was admitted to statehood. This state now has 513 lodges with a membership of over 150,000.

VENEZUELA CENTENARY

The centenary of Freemasonry in Venezuela was observed on September 12-14, 1938, and a program hurriedly prepared was carried out in an excellent manner. The great liberator, not only of Venezuela, but of other South American countries, was Simon Bolivar, a Mason. In Caracas, the capital of Venezuela, there is a Bolivar Plaza in which stands a statue of this great man.

A large number of Venezuelans assembled in the Plaza and witnessed the placing of a wreath upon the head of the statue of this great general, Mason and statesman. Also a wreath was placed upon the head of the bust of Dr. Diego Batista Urbaneja, which reposes in the National Pantheon. He was the first grand master of the Grand Lodge of Venezuela.

There were three formal sessions of the grand lodge, one to receive the various delegations, the second to receive men of affairs in public life who were interested more or less in Masonry, although not members themselves, and the third was to discuss the suggestions and plans for the official program for Masonry in the future.

LODGE EMBLEM IN

COW'S STOMACH

Some two years ago W. H. Houser, a farmer near Winner, S. Dak., lost his watch, chain and a Masonic emblem attached to the chain while preparing some feed for his cattle. He gave up hope of ever finding the jewels and timepiece, but recently a local butcher called him up and advised him that he found all the lost articles in the stomach of a cow formerly owned by Houser. In addition to the jewels and watch there was found in the cow's stomach a variety of light hardware such as nails and bolts.

FLORIDA REJOINS M.S.A.

At its annual communication, April 18, 1939, the Grand Lodge of Florida voted again to become a member of the Masonic Service Association of the United States.

Like all grand lodges in the nation, Florida has experienced reverses in membership and finances during the depression. This grand lodge carries smilingly a heavy burden in its beautiful Masonic home, and its devoted brethren uncomplainingly shoulder a large charitable load. But in spite of these factors working against taking up even the small increased financial responsibility represented by membership, the grand lodge believed that its place was in this fellowship.

With wars and rumors of wars abroad; with economic unrest at home; with a future too turgid and confused to be plainly seen in the present era, Freemasonry in the United States needs, as sel-

dom if ever before, a servant of all grand lodges, a voice by which to speak unitedly. This has repeatedly and recently been demonstrated; in relief for flood stricken Kentucky; in helping the Austrian Masons expelled from what was once their country; in holding forth the hand of brotherly aid to those "helpless, homeless, hopeless" Masons of earthquake devastated Chile (the quoted phrase is from a cablegram from the Grand Master in Chile).

Devoutly do all Masons hope that this nation may steer clear of participation in any armed conflict; if, under the Providence of God, the United States should be drawn into war, the Masonic fraternity will not be helpless, as it was twenty years ago, to speak with a united will to help both government and its own members.

That Florida has chosen again to bear her part in the educational and relief work of the Masonic Service Association, will bring great happiness to a host of friends of that grand lodge. The majority of American Grand Jurisdictions, which now compose this organization, gladly extend the hand of fellowship to that great State.

CENTENARIAN

Captain William H. Wildey of Mt. Carroll, Ill., will celebrate his 100th birthday anniversary at his home on April 18, 1939. He joined Cyrus Lodge No. 188, A.F.&A.M., in his home town May 14, 1867, and now in remarkably good health he is looking forward to celebrating his 72nd year as a member in that lodge.

Captain Wildey, who responded to the first call of President Lincoln for volunteers, served in the ranks of the Union army from June 14, 1861, to January 16, 1866. He attended the convention in the "Wigwam" in Chicago, 1860, when Lincoln was nominated the first time.

He has been a member of Freeport (Ill.) Consistory, of the Ancient Accepted Scottish Rite, N. J., for over fifty years and a member of Long Commandery, Mt. Carroll, since its organization in 1891. He is also a member of Tebala Temple of the Mystic Shrine in Rockford, and a member of the Order of the Eastern Star.

ORIGIN OF THE LODGE

Freemasons meet in a lodge. This word is a survival indicating a former fact. In the old days, a temporary building was erected near the cathedral or other structure on which the Masons were employed. These Masons formed themselves into a society or trade union. They lodged in the temporary structure and there they ate their meals. There, also, their tools

were stored. In Germany this place was called a *bauhaute*; in England, a lodge. This is the place where the workmen lay or slept. In the morning these workmen rose from their beds and took breakfast. They were then called from refreshment to labor. At the proper time they were called from labor to refreshment; and the end of the day there was a social gathering, and the meeting was called off when the time came for repose.

In some parts of the world to this day the refreshments are served in the same Masonic lodge room in which the work is done, and even in the middle of a degree the brethren may be called from labor, may partake of refreshments and be called again to labor.

In compliance with the requirements of the Jewish law, the operatives, in Germany, at least, were paid daily. The Hebrew lawgiver said: "The wages of him who is hired shall not abide with thee all night till the morning," and the German employer observed that law. It was the duty of the warden to see that every brother had had his just due before the lodge closed for the night, and the brethren retired to rest, so that none might go away dissatisfied. This explains a phrase often heard among Freemasons.

—*The Freemason, London.*

THE CITY OF LONDON

During the year 1938, eleven new Masonic lodges were consecrated within the Metropolitan area of London, Eng. The total number of London lodges at the end of the year was 1,258, nearly one-fourth of all lodges affiliated with and within the jurisdiction of the United Grand Lodge of England.

It is interesting to note that there are nine grand lodges in Canada, six in Australia, and one in New Zealand, all in amicable association with the English Grand Lodge. While India has some lodges under the grand lodge of Scotland, the large majority of lodges there are under the jurisdiction of the English Grand Lodge, which has been called the "Premier Grand Lodge of the World." In Africa, in addition to many English lodges, there are Provincial grand lodges comprising numerous lodges under the jurisdiction of the Grand Lodge of Scotland, the Grand Lodge of Ireland, and the Grand Orient of The Netherlands, all of which cooperate and work wholeheartedly together.

OLD FALSEHOOD REVIVED

Following the World War, Gen. Eric von Ludendorff published a book in which he alleged that the Masonic fraternity of Germany and the Jesuit Order had formed a coalition that was subversive of the best interests of the German State. Of course this ridiculous fabrication was largely dis-

counted, as even the layman knows that there is no possible connection between the Society of Jesus and Freemasonry. In fact, the Jesuit Order has manifested decided antagonism against the Craft and not a few of Masonry's vilifiers have been Jesuits.

However, the Nazi Press has for purposes best known to the *Reich* and its supporters, revived this falsehood, for according to a recent dispatch from Berlin, the *Voelkische Beobachter*, Nazi daily, stated that on June 28, 1928, an alliance was solemnly concluded, at Aachen, between Freemasonry and the Jesuits. This is the concluding statement of an article in which Masonry is blamed for the assassination of Archduke Franz Ferdinand, which precipitated the World War, and for various other evils which resulted in calamity.

This is indicative of the misstatements, or, to term it more clearly, the deliberate falsehoods, being disseminated throughout the Fatherland by the Hitler-controlled press for the purpose of deceiving and misleading the German people, and to insure continuation of their blind and unreasoning obedience to *Der Fuehrer*.
—*Scottish Rite News Bulletin*.

MEXICAN-TEXAS VISIT

The Grand Lodge of Texas was honored at its last annual communication by the following distinguished Mexican Freemasons: Calixto Maldonado R., Grand Master Hellings is composed of Messrs. Mexico City; Alfredo Ruiz, Past Grand Master, and Ezequiel H. Hernandez, Grand Orator, of the Grand Lodge "Tamaulipas," Tampico; Evaristo F. Valdes, Representative of the Grand Lodge "Cosmos," Chihuahua, who also represented the Grand Lodge "Unida Mexicana," Vera Cruz; Francisco Medina Baez, Representative of the Grand Lodge "Benito Juarez," Torreon. Pedro Diaz, a member of Tolerancia Lodge, Reynosa, Tamaulipas, was also present.

These visiting Masons were formally presented to Grand Lodge and each made a brief address regarded as most timely and interesting. Senor Maldonado is president of the Mexican Masonic Confederation, an advisory Masonic Council composed of the regular Grand Lodges of Mexico and similar in function and purpose to the Grand Masters' Conference of the United States.

The Grand Lodge of Texas, on recommendation of its Committee on Foreign Correspondence, extended recognition to two Mexican Grand Lodges: "del Pacifico," in the State of Sonora; and "del Norte de Baja California," in the Northern District of Lower California. Texas Masonry now recognizes nine grand lodges of Mexico.

THEN AND NOW

In the 1760's the "Chamber of Commerce of the City of New York in America,"—now the Chamber of Commerce of the State of New York—was opposing the Stamp Act and the tax on tea.

In Boston and elsewhere merchants were holding business "town meetings" to discuss the problems of trade, to protest against the restrictions laid upon it by the British government.

Their loyalty to the crown was not questioned. They were not attacking government. They insisted that as British subjects they had the right to criticize its acts because they believed in democracy. Because they believed in democracy they believed in open discussion, freedom of criticism and debate—without which democracy cannot exist.

"Town Meetings" of Today

These business "town meetings" are still going on—not in a few mercantile centers, but in 3,000 cities and towns throughout the country where chambers of commerce are operating. As many "town meetings" of industry are held by trade associations.

They are displaying the teamwork—cooperation—that has time and again pulled the nation out of the mud and set it on its way.

This same teamwork accomplished in 150 years more than older nations had achieved in a thousand years. It developed a business system that has created more wealth and distributed more benefits more widely than any other system ever devised.

It is the teamwork which President Wilson had in mind when he said: "The highest and best form of efficiency is the spontaneous cooperation of a free people."

It is the same teamwork that becomes apparent when a crisis impends—the same teamwork that the Chairman of the War Industries Board referred to in speaking of the cooperation of business, in the World War, through the Chamber of Commerce of the United States and through trade associations, in creating "war service committees." Thirteen years later he had this to say: "The sacrifice and devotion of the American business men in the emergency is unwritten history."

It is the same teamwork that rises not only to the emergency of flood, fire and war, but is every day wrestling with the problems of human progress.

Laws Don't Create Teamplay

It is not called into play by law. Few libraries would be big enough to hold the statute books and rule books that would be required to direct the business activities of 128,000,000 people.

No parade ground would be big enough to hold the army of public officials and inspectors that would be needed to see that all these laws and regulations were obeyed.

Rule books don't create teamplay. The only purpose of rules is to protect and foster teamplay—to check the "buccaneer," the "chiseler," "the lone wolves" who want to play the game in their own way.

For every written rule there are a thousand unwritten rules by which the course of business is guided—which govern the millions of daily transactions which are business.

These rules are not applied from the top down, by arbitrary authority. They grow out of actual practice—from the bottom up.

They are based upon mutual understanding and compromise, the desire to achieve common ends and further the common good.

They are observed voluntarily, because they have the backing of experience and common sense.

Business on the Firing Line

Now, as in the days of Franklin and Washington, business men stand on the firing line. Are they less loyal, less patriotic, because they say to Government:—"It can't be done that way"?

Are they guilty of impeding progress because they say: "You're heading in the wrong direction"?

In the 20's foreign nations sent their agents to the United States to learn the secret of American business efficiency. They went back home and reported: "American business has a genius for organization. American business men pull together."

If that "genius for organization" pulled us out of the hole back in the colonial days—and many times since—is there any reason to believe that it cannot pull us out of the hole again—if it is given the chance?

Remember, business starts with the individual. It is the day's work of more than 40,000,000 people.

In more than 3,000 towns and cities business men, in voluntary organizations—chambers of commerce—are trying to smooth the day for these activities, ironing out labor problems and trade wars, creating jobs. Trade associations are doing the same thing for industry.

What they do is of vital importance to you.

Whatever helps business helps you. Whatever hurts it hurts you.—*Nation's Business*.

PRESIDENT OF NICARAGUA

President Anastasio Somoza, chief executive of Nicaragua, and Senora de Somoza, who arrived in New Orleans May 1st, will make an extended visit to the United States.

On April 21, 1939, President Anastasio Somoza became a Master Mason at Managua, Nicaragua. Following the initiation a banquet was served at the military casino.

119 VISITORS FROM 55 LODGES

Henry A. Greene Lodge No. 250, F.&A.M., of Fort Lewis, Wash., entertained 119 visitors at its regular meeting March 27, 1939. They represented lodges from states and territorial possessions as follows: one lodge each in California, China, District of Columbia, Hawaii, Illinois, Indiana, Iowa, Maine, Nebraska, Ohio, Oregon, Utah, and Virginia; two lodges each in Georgia, Kansas, Kentucky, Massachusetts, Missouri, New York, Oklahoma, and Philippine Islands; four lodges in Texas; and twenty-two in the State of Washington. A total of fifty-five lodges were represented. One of the brethren, James L. Blakeney, Past Master of the host lodge, was also past master of Leonard H. Wood Lodge No. 105, F.&A.M., Philippine Islands.

Following the meeting several of the brethren spoke briefly. Included among the speakers were Frank McCandless, Past Grand Master of Washington, James Blakeney, above mentioned, and Alex Wright, Secretary for the past twenty-eight years of Harmony Lodge No. 18, Olympia, Wash.

SUPREME COUNCIL OF CUBA

Word has been received of the death of Francisco E. Antunez Estrada, 33d, Active Member of the Supreme Council of Cuba. Senor Estrada died in the City of Havana, March 9th, at the age of fifty-eight. He was a nephew of the first president of the Republic of Cuba, Don Tomas Estrada Palma. A man of considerable wealth, he received his early education in Buenos Aires, and while living there became a member of Lodge Libertad. Returning to Cuba in 1904, he became a member of Logia Produccion, serving as its Master. He received the thirty-third degree in 1932, and was Representative of the 14th District in the Supreme Council. Brother Estrada took an active interest in civic affairs and held various official positions. He was a member of the City Council in Santiago de Cuba and in that city he founded Lodge Libertad.

The Grand Commander of the Cuban Supreme Council is Enrique Llanso Ordonez. The Secretary General is Celestino Suarez Urdianibia.

TWO CORNERSTONES

Cornerstones of two buildings were laid in Texas under Masonic auspices on March 15th and 23d respectively. The first was that of the new federal building at Anson where the grand master, Lee Lockwood, officiated assisted by other grand lodge members and Anson Lodge No. 575, A.F.&A.M.

The cornerstone laid on the 23d of March was that of a high school at Snyder. Dr. E. M. Wood, Grand Junior

Warden of the Grand Lodge, conducted the ceremonies assisted by officers of a number of lodges who occupied grand lodge stations.

PLACES MASONRY BEYOND 1526

Until recently the earliest known use of the word "Freemason" appeared in a book entitled "A Most Spiritual and Precious Pearl" which came out in 1550. Now comes another, published twenty-four years earlier, the author of which is William Boude, a "bachelor of divinity." This tome was discovered in the British Museum and will stand as containing the "first known use of the word 'Freemason'" until another is found. Many believe that other sources will be discovered; if not in books, certainly in ancient manuscripts.

The following passage from the book of Boude, described by W. J. Williams in the proceedings of the London Lodge of research, *Ars Quatuor Coronatorum*, will convey much meaning to most members of the Craft:

"... Then after we have been in the furnace of temptations and tribulations, keeping our souls unbroken, we shall be as pure as the gold. Then if we be touched with a sharp word we shall yield a benign and gentle answer, and give a sweet silver sound as the tried silver. Then we shall be delivered out of our apprenticeship and be made free men. For, as for the four days past, we were but as apprentices, and now in this day we be made free men. Before in the four days past, we were but as... bound to learn the craft of the exercise of virtues: and now this day we shall be masters of the craft. Example. The free mason setteth his apprentice first long time to learn to hew stones, and when he can do that perfectly, he admitteth him to be a free mason and chooseth him as a cunning man to be a master of the craft, and maketh him a setter or orderer of the same stone, which setting of stones, though it be far greater cunning than is the hewing of stones, yet it is less labor and more quietness. So in these four days past, we must as apprentices labor continually, and learn to hew, polish, and square the precious stones of vir-

tues, which be to be put in the temple of God, builded in our souls, of the which temple Saint Paul speaketh in this wise."

Judging from the above quotation, there are many Masons who would like to read the whole book if printed in modern English, and who take pride in knowing that Speculative Masonry so far antedates the founding of the Grand Lodge in 1717.

JESUITS COMPELLED TO LEAVE

Nine Jesuits, and their students at Canisianum Theological Seminary, Innsbruck, Austria, sought refuge in Switzerland after the annexation of Austria by Germany, and reestablished a Seminary at Sion in the Roman Catholic canton of Valais.

Groups opposed to the Jesuits learning of their activities raised the Swiss constitutional provisions against the Jesuit Order. At the trial it was offered in defense of Roman Catholics that the Jesuits, according to an announcement from the Vatican, had been secularized. Those who had invoked the Constitutional provision contended that the secularization of the Jesuits was a ruse employed to permit the nine refugees and their students to remain in the country. Finally after a bitter controversy between the protesting groups it was ruled by the Federal Council of Switzerland that they must leave the country before July 15th. The students, among whom were a number of Americans, stated that they would follow their preceptors into exile.

BULGARIAN MASONIC HEAD DIES

Gen. Peter Midileff, 33d, Grand Commander of the Supreme Council, Ancient and Accepted Scottish Rite, of Bulgaria, passed away March 22, 1939, after an extended illness. A retired general of the Bulgarian army, he was also grand master of the grand lodge of his country.

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WON AT LAST

He arrived at the golf club late. "It was really a toss-up whether I should come here or go to the office," he explained. Then he added, thoughtfully, "And I had to toss up 15 times."

A NOSE FOR GOLF

He was showing her the game. "Jove," he exclaimed. "Just look . . . a dead stymie!"

The girl gazed about her. "I rather thought there was a funny smell around here."

NOT "IN THE BAG"

His ball had gone down a rabbit-hole. "Your niblick, sir?" inquired the caddy, reaching for the club.

"No," returned the other, in a resigned voice. "Hurry back to the clubhouse and get me a ferret."

Things never go right with some folks. Beaten, broke, dispossessed, the banker decided to turn on the gas and end it all, only to find the landlord had turned it off that morning.

"Why are you crying, little girl?" "Cause my brother has holidays and I don't."

"Well, why don't you have holidays?" "Cause I don't go to school yet."

MAKE YOUR CHOICE

Census taker to the woman at the door:

"How many in your family?"

"Five," snapped the answer, "Me, the old man, kid, cow, and cat."

"And the politics of your family?"

"Mixed. I'm a Republican, the old man's a Democrat, the kid's wet, the cow's dry and the cat's a free trader."

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ONE-WAY-FARE

They had been sitting in the swing in the moonlight alone. No word broke the stillness for half an hour until—

"Suppose you had money," she said, "what would you do?"

He threw out his chest, in all the glory of young manhood. "I'd travel!"

He felt her warm, young hand slide into his. When he looked up, she was gone. In his hand was a nickel!

PROXIMITY

"Gee, that rouge sure looks natural. For a while I thought it was your skin."

"Well, it's the next thing to it."

HIPPOLATUS

Inspecting a pair of trousers in his shop in Athens, a tailor queried, "Euripides?"

Answered the customer, "Yah, Eumenides."

SQUEEZE PLAY

She: "Thanks for the hug."

He: Oh, the pressure was all mine."

TRUTHFUL

"Do golf players ever tell the truth?"

"Yes, I heard one golfer call another a liar."

THE OYSTER

The oyster lives between two shells, His inner life he never tells, In philosophic calm he dwells—

The oyster.
'Tis for no selfish shellfish girl He makes a grain of sand a pearl, His heart is never set awl—

The oyster.
When ice surrounds him on a plate And lemon and tabasco wait, He coolly contemplates his fate—

The oyster.
—Gordon B. Guptill.

HOTFOOT

A hillbilly whose feet had been toughened by a lifetime of going barefoot, was standing before his cabin fireplace. Suddenly his wife smelt something burning. "Smell anything burnin', Paw?"

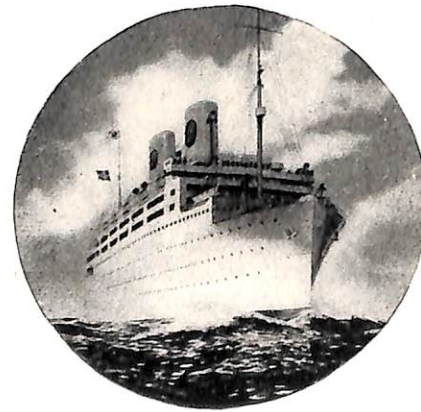
"Naw Maw."
"I thought I did, Paw."
"What makes you think so, Maw?"
"Well you're standin' on a live coal, Paw. You better move your foot!"
"Which one, Maw?"

SAD TALE

"If you refuse me," he swore, "I shall die."

She refused him.
Sixty years later he died.

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